

INDIANA Religion
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A MINISTRY OF FORTY YEARS IN INDIANA.

A HISTORICAL DISCOURSE,

PRESENTING FACTS RESPECTING THE

INDIANA ROOM
PAMPHLET FILE

PROGRESS OF PRESBYTERIANISM

IN THE STATE, DURING THAT PERIOD,

DELIVERED AT

REFERENCE
DO NOT CIRCULATE

CRAWFORDSVILLE, IND., February 5, 1865,

BY REV. JAMES H. JOHNSTON.

INDIANAPOLIS:
HOLLOWAY, DOUGLASS & CO., PRINTERS,

1865.

Presented July 17, 1874
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DISCOURSE.

PSALM 137: 5 and 6.—“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.”

The sentiment of our text is the sentiment of true patriotism and genuine piety. To those who are represented as uttering these words, Jerusalem, previously to the gloomy captivity they were then lamenting, had been the capital of their nation, the residence of their kings, and the center of their power and glory, as a nation. But holier associations still were connected with Jerusalem. There was the Temple—where God was worshipped—where God abode—where the visible token of his presence was vouchsafed—where were performed the grand and imposing rites of that religion which He had enjoined. Jerusalem was the consecrated place concerning which they had been accustomed, in the days of their prosperity, to say, “I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, Peace be within thee. Because of the House of the Lord our God I will seek thy good.”

Such have been the sentiments of true piety in all ages of the world. The worship and service of God, the institutions of His religion, the advancement of His kingdom—these have been preferred to every other object. These are the feelings that have uniformly prompted and sustained obedience to the commands of God, efforts to promote His cause, and self denials and sacrifices in His service. It is to the prevalence of these feelings that we are to attribute the preservation of the church on earth, and the zeal that has been

exhibited, and the progress that has been made, in various departments of christian enterprise. These are the feelings that have caused so many devoted missionaries to spend their lives in pagan lands, in proclaiming the Gospel of the grace of God. And the same feelings have alone been found sufficient to induce sincere and devoted laborers in the ministry of reconciliation, in christian lands, to enter upon that work, and to persevere in it, in spite of the self-denials required in the faithful prosecution of it.

Facts in reference to that portion of our own land in which our lot is cast, abundantly proves that, in the early history of Indiana, commendable zeal was shown, by the various denominations of christians, to establish and extend the institutions of religion among our citizens.

A residence of forty years in this State, during which time, with the exception of a period of four years, I have been actively, and for the most part, exclusively, engaged in the ministry, enables me, from my own observation, to bear testimony to the zeal, in the cause of evangelization, which has been displayed. It would be interesting to hear statements, from different denominations, on this subject. Labors and results having reference to the object we are now contemplating, are by no means to be overlooked, in ascertaining the causes that have contributed their influence in giving to Indiana the position she now occupies in the sisterhood of loyal States.

The statements embraced in the present discourse have reference solely to efforts made, and results secured, by the denomination with which I am connected. They relate especially to what has taken place within the last forty years; but it will not be deemed inappropriate, I trust, to, introduce them by giving a brief account of the work accomplished previously.

Our information in reference to that previous period is derived from a small pamphlet, published at Madison, in this State, entitled, "A Brief History of the Presbyterian Church in the State of Indiana." This pamphlet was published by order of the Synod of Indiana. Its author was Rev. John M. Dickey, one of the early pioneers of our church in this State—a man held in high estimation by all who knew him. Although remarkably unassuming in his manners and disposition, yet, on account of his sound judgment and devoted piety, he acted a most important part in laying the foundations of Presbyterianism in this State, and in suggesting and carrying forward the various plans that were early adopted for its advancement.

From this "Brief History," we learn that the first Presbyterian

(and it is believed the first Protestant) church constituted, in what was then the Territory, but is now the State of Indiana, is located in the region of Vincennes, in Knox county. This church was constituted by Rev. Samuel B. Robinson, (in 1086,) and was styled "The Church of Indiana," which name it still retains. It enjoyed for many years, in its early history, the ministerial labors of Rev. Samuel T. Scott. This remained the only Presbyterian church of Indiana for six years. 1806

The second church formed was organized at Charlestown, Clark county, in 1812, by Rev. Joseph B. Lapsley. This church, for some years after its formation, was supplied by Rev. John Todd.

Two years again elapsed before another addition was made to the number of churches. In 1814, Rev. Samuel T. Scott constituted a church, at Washington, Davies county, consisting of about 17 members. The year following, Rev. John M. Dickey settled within the bounds of the congregation, and he labored with it for several years.

The year 1815 increased the small list thus far named by only one additional church. In the town of Madison, Jefferson county, in that year, a church was constituted, by Rev. William Robinson, consisting of about 15 or 20 members. Mr. Robinson continued to discharge the duties of pastor in this church, till 1819, when he was succeeded by Rev. Thomas C. Searle, who was, the following year, installed pastor of the united congregations of Madison and Hanover.

In 1816, four additional churches are reported, one at Salem, another at Livonia, and another still on Blue River, in Washington county. These three were organized by Rev. Samuel Shannon, and all enjoyed, for several years, the ministerial labors of Rev. William W. Martin, a most zealous, acceptable and successful preacher. The fourth church organized, that year, was Pisgah church, in Clark county.

The year 1817 is the time from which the formation of the first Presbyterian church in New Albany, is dated. It consisted of only 10 members, and part of these resided at Jeffersonville. This church was formed by Rev. James McGready, and had for their first minister Rev. Daniel C. Banks. Two other churches were formed during the same year. Two more also were added to the list, in 1818, and three more in 1819, one of which was the church at Bloomington, organized by Rev. Isaac Reed, who came to Indiana in 1818, travelled very extensively, resided many years in the State, and organized more churches probably than any other man. In the year 1820, four additional churches were organized, one of which was Hanover church where Hanover College is located. Mr. Searle had

pastoral charge of this church, in connection with Madison church, till his death, in 1821. The next pastor of Hanover church was Rev. John Finley Crowe, who came, to this State, from Kentucky, in 1823, and bore a very important part among the pioneer laborers of Indiana. He continued in charge of this church, for many years.

But one addition was made to the number of our churches in 1821, and two only, the year following. In 1823, four were added, and one of these was the church of Indianapolis, organized by Rev. Isaac Reed and Rev. David C. Proctor, consisting of 15 members. Mr. Proctor preached to them, one year, and was succeeded by Rev. George Bush.

In 1824, six new churches were organized in the State, and of these Crawfordsville church was one. This church was formed by Rev. Isaac Reed, and at its organization consisted of only seven members. Its first pastor was Rev. James Thomson, who took charge of it three or four years after its formation, and retained this relation, for a period of fifteen years. During his ministry, the church enjoyed several interesting seasons of revival. To Mr. Thomson belongs the credit of originating the plan for the establishment of Wabash College, at Crawfordsville, and of carrying into effect, by his unwearied efforts, the incipient measures that secured the accomplishment of this important enterprise. In 1825, seven churches were added to the number previously formed.

Some time before this, a church was constituted at Evansville, but the date of its formation has not been ascertained. Some six or eight churches also, previously to this, had been formed in the eastern part of the State, by ministers residing in Ohio.

In thus recalling the facts connected with the early history of Presbyterianism, in the State, we find, that in 1810, when the population of the Territory of Indiana was estimated at 24,000, there was one Presbyterian church, and one minister; that in 1815, the year before Indiana became a State, there were within its bounds but four Presbyterian churches. These contained in all about 80 members. At that time, only three Presbyterian ministers had taken up their permanent residence in the State, viz.: Rev. Samuel T. Scott, Rev. William Robinson, and Rev. John M. Dickey. At that time the population of the State was 68,780. In 1820, when the population had increased to 147,178, there were six preachers and about twenty churches, consisting of six or seven hundred members. The three ministers who, during these five years, had cast in their lot with the first three already named, by becoming residents of Indiana, were

Rev. John Todd, Rev. William W. Martin, and Rev. Thos. C. Searle. In the year 1825, the number of inhabitants in this State was computed at 250,000; and, at that time, there were fifteen Presbyterian ministers, and about fifty churches, in the whole State. The whole number of members in these fifty churches were supposed to be about seventeen hundred.

Of a few of the men who were instrumental in introducing and extending Presbyterianism in this State, the names have already been given. The names of others, also, who by temporary efforts contributed in no small measure to the same object, might properly, did time permit, be given. All who regard with interest appropriate and well directed efforts to secure the institutions of religion in any community, especially if that community is in a new and forming State, will honor the memory of those who are called, in the Providence of God, to perform an active part in a work of so much importance. In proceeding with the brief historical sketch we are now giving, we shall have occasion to mention other names besides those already given.

Previous to the commencement of the year 1825, at which time it has been stated that the Presbyterian ministers residing in Indiana were only fifteen in number, more than twice that number had visited the State, and spent, some a longer, and others a shorter, period in preaching to the settlements gathered in different parts of it, and in organizing churches. Many of these visits were made with no intention of remaining permanently, but simply to afford occasional supplies to those who otherwise would have been wholly destitute of the preaching of the Gospel. Some, however, of this number came with the design of laboring permanently in this field; but within a short period after entering on their labors, were called home to their reward. Some interesting cases of this kind there will be occasion to refer to again.

While, as citizens of Indiana, we love to call to mind the self-denying labors of those ministers who, as individuals, at that early period of our history, did so much to plant among our people the institutions of religion, it is natural for us also to inquire, to what sources beyond the limits of our own State those efforts are to be traced. To whom, besides the immediate laborers on this field, do we owe a debt of gratitude for having prompted and sustained those labors?

Many a visit, for the purpose of imparting to our people, in those early days, the privileges of Gospel ordinances, were made by fathers and brethren residing near our borders, in adjacent States, from a

regard to the spiritual welfare of friends and former parishioners who had now chosen new homes in Indiana. I can recollect how frequently, when I first came to the State, in visiting feeble churches and destitute settlements, I was told of interesting seasons enjoyed, and great good accomplished, as the result of transient labors, performed by such men as Clelland, and Marshall, and Cameron, and Smith, and Thomas, and Thomson, and others, under whose ministry it had been their privilege to live, before leaving their former homes in Kentucky or Ohio. But without more extensive and systematic arrangements than these, the important results of which we are now permitted to speak, to the extent to which they have been realized, could never have been secured.

Had the design and limits of this discourse allowed a statement in detail, such as might be furnished, not only of the names of all the early laborers in this field, but of the portions of our country from which they came, and by whom they were sent and sustained in their labors, we should see that the Presbyterian church of Indiana is greatly indebted to the christian benevolence of distant societies. We are warranted in saying, in the language of the writer of the "Brief History," already referred to: "Of these, (distant societies,) the Connecticut Missionary Society seems to have the first claim to our gratitude. Her missionaries have been found among the first heralds of the Cross in these western wilds; and, for whole years together, have they prosecuted their arduous labors, amid perils and privations innumerable. To the Board of Missions of the General Assembly are we also much indebted. Frequently has the solitary exile from christian privileges been cheered by the transient visit of their missionary." The same writer further says: "Recently the Domestic Missionary Society of the State of New York, which has now become the American Home Missionary Society, has extended its benevolent efforts, even unto us. Several of its missionaries are already stationed within our bounds." This statement was prepared in 1827, from which time onward, for some years, the American Home Missionary Society was the source from which most of the missionaries to Indiana were obtained.

Systematic efforts for securing ministers from abroad were early commenced in this State. As a means to this end, Louisville Presbytery, to which most of the ministers in Indiana then belonged, at its stated meeting in Madison, April, 1822, appointed a meeting of the friends of missions, to be held at Livonia, in the following August. That meeting was held, and the organization of the "Indiana Mis-

sionary Society" was the result; nearly four years before the organization of the American Home Missionary Society. This society, though small in its beginning, increased in means and efficiency, and the extent of missionary labor performed through its instrumentality and in 1826 became auxiliary to the American Home Missionary Society. A correspondence was kept up with the National Society, and important advantages were secured; among them, an arrangement by which the missionaries of that society were located by the direction of the Indiana Missionary Society.

In our statements thus far no mention has been made of the formation of a single Presbytery in this State; that organization which is deemed so essential to the extension, and even the full establishment of Presbyterianism, in any community. Previous to May, 1826, the churches in Indiana had, for the most part, been under the care of the Synod of Kentucky, and until October, 1823, were connected with the Louisville Presbytery. At the time last specified, the Synod just named formed a new Presbytery, denominated "Salem Presbytery," including within its bounds nearly the entire territory of the State, and consisting of seven ministers, whose names we have had occasion already to mention. To this Presbytery was assigned a most important work in advancing the cause of Presbyterianism in Indiana, and the brief recital of their doings, now to be presented, shows how faithfully the work assigned them was performed.

Salem Presbytery held its first meeting at Salem, in April, 1824. All the ministers belonging to it were present, but one, who was prevented by age and infirmity. The second stated meeting was held at Charlestown, in October of the same year, at which time Mr. Tilly H. Brown was licensed to preach the Gospel; the first licensure that is mentioned as having taken place in our church in the State. On the 4th of March, 1825, the Presbytery met again at Indianapolis, and received under their care Messrs. George Bush and Baynard R. Hall, licentiates. On the day following they ordained Mr. Bush, and installed him pastor of the church of Indianapolis; it being the first ordination of a Presbyterian minister in the State. The services were held in the building then occupied as the State Capitol. Mr. Bush's connection with that church was not of long duration. He was afterwards extensively known as the author of able Commentaries on different parts of the Bible, and as having eventually adopted a system of belief greatly at variance with the system he held when he entered on the work of the ministry.

The third stated meeting of Salem Presbytery was held in April,

the month following, at Washington, Daviess county, a point quite remote from their place of meeting in March, at which time they received under their care Messrs. Stephen Bliss and Alexander Williamson, licentiates. After completing the business of their regular meeting, they adjourned, on the 9th of April, to meet again three days afterwards, at Bloomington, which was distant from the place where they were then convened many long miles. At Bloomington they ordained Mr. Baynard R. Hall, who was then Principal of the State Seminary, which has since become the State College, and installed him pastor of the church in that place. This second ordination took place in the building which had been erected for the institution of which Mr. Hall had charge. On the third day of June following, less than two months from this time, this Missionary Presbytery is found convened again at Charlestown, near the Ohio river, at which meeting they ordained Mr. Alexander Williamson as an Evangelist; and yet again, on the 24th day of the same month, they met at Bethlehem Church, still, however, in the same region of the State, and, at that time, ordained Mr. Tilly H. Brown, and installed him pastor of the united congregations of Bethlehem and Blue River.

Six weeks later, early in August following, these same brethren were again called to act in their capacity as a Presbytery, at Vincennes, in setting apart to the work of the Gospel ministry, as an Evangelist, Mr. Stephen Bliss, and in installing Rev. Samuel T. Scott as pastor of the church in the vicinity of that place, which has already been spoken of as bearing precedence of all others in respect to the time of its formation. There is also further record made of the doings of this Presbytery before the close of the same year. Early in October, 1825, they held their regular fall meeting in Pisgah Church, Clark county, and received to membership in their body Rev. John T. Hamilton, and took under their care, as a licentiate, James H. Johnston. On the 19th day of the same month they met again by appointment at Madison, and ordained the person last named, and installed him pastor of the church in that place.

From these statements, it will be seen that this first Presbytery in Indiana, in the second year of its existence, within a period of little more than eight months, held no less than eight distinct meetings, at points remote from each other; that, at those meetings, they received one member, and took under their care five licentiates; that they ordained three of these licentiates, and one other previously licensed by themselves, and installed them as pastors of churches, and the two others they ordained as Evangelists; and that it was their privilege,

also, fully to induct into the pastoral office the minister who had resided longest in the State, and who had acted, in the mean time, as stated supply to the church, whose formation was some years in advance of all others in Indiana.

In performing these laborious and self-denying duties, so important in their bearing on the spiritual interests of our State, these fathers and brethren spent weeks of precious time, and traveled many hundreds of miles—and it should be borne in mind that traveling, forty years ago, in Indiana especially, was something very different from traveling at the present time. It was before the era of railroads, or improved roads of any kind, so far as our State was concerned. At that time traveling, when performed, was from necessity performed, for the most part, on horseback, and with no little difficulty, often, even in that way. But labor, and toil, and difficulty, did not deter those indefatigable pioneers from the full discharge of the duties which the circumstances in which they were placed required at their hands.

This Presbytery, whose numbers for some months had rapidly increased, and which thus far remained connected with the Synod of Kentucky, was, in October, 1825, by the action of that Synod, divided, and two new Presbyteries, Madison, on the east, and Wabash, on the west, were formed. All these Presbyteries, within a few months, received further additions to their numbers.

By an act of the General Assembly of the Presbyterian Church, adopted May 29th, 1826, these three Presbyteries, together with the Presbytery of Missouri, were constituted into a Synod, denominated the "Synod of Indiana." Agreeably to the appointment of the General Assembly, this Synod held its first meeting at Vincennes, on the 18th day of October, 1826. There were present at that meeting eight ministers and twelve ruling elders. Other brethren would have attended had they not been detained at their homes by sickness. The following are the names of the ministers who were permitted to be present at that first Synodical meeting ever held west of the State of Ohio, and north of Mason and Dixon's line: From Salem Presbytery but one minister attended, Tilly H. Brown; from Wabash Presbytery there were three, Samuel T. Scott, George Bush, and Baynard R. Hall; Madison Presbytery furnished the same number, John M. Dickey, John Finley Crowe, and James H. Johnston; from Missouri Presbytery, which included the whole State of Missouri, the only minister present was Salmon Giddings, of St. Louis; while from Illinois, whose entire territory constituted the great central portion of

the Synod, not a solitary representative appeared. Of the items embraced in the action of that meeting, I have a distinct recollection that, among those items, one was the adoption of a form of petition, to be extensively circulated, and forwarded to the Legislature of Indiana, for the passage of laws to restrain the ruinous traffic in intoxicating liquors.

The second meeting of the Synod was held, October, 1827, at Salem. Fourteen ministers were present as members, and the same number of ruling elders. Of this meeting it is recorded, by one who was present, "much harmony prevailed in their deliberations, and much brotherly love appeared among the members." The good brother, who bears this testimony, then adds, as applicable to this convocation, the language of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity." Having had the opportunity of participating in the deliberations, and the devotional exercises of that meeting, I know that this testimony is true.

In connection with what has now been said, in reference to the harmony of views and feeling that prevailed, a fact is called to mind, which when we consider that it had no effect to mar that harmony, we deem not unworthy of notice. At that early period of our existence, as a synod, important action was had on the subject of slavery. At the meeting of which we are speaking, a memorial on this subject, addressed to the General Assembly of the Presbyterian Church, which had been prepared by Rev. J. Finley Crowe, was presented for our adoption, and received the ready and cordial concurrence of the entire synod. This was but nine years after the adoption, by our General Assembly, of those noble resolutions of 1818, in which that body had declared, by a *unanimous* vote: "We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.'" In those resolutions the Assembly had also declared: "It is manifestly the duty of all christians, who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors, to correct the errors of former times, and as speedily

as possible, efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and, if possible, throughout the world." The object of the memorial adopted by our Synod, at the meeting referred to, was simply to call the attention of the Assembly to those strong and decided utterances, made but nine years before, and to urge the importance of such action, on the part of the Assembly, from year to year, as would prove that those utterances were made in sincerity and truth. The document had been prepared with great care, and constituted a most earnest and forcible appeal which we shall have occasion to refer to again.

The third annual meeting of the Synod of Indiana was held at Vincennes, October, 1828. A brief account of this meeting is found in a religious periodical, styled the "Indiana Religious Intelligencer," the publication of which had been commenced a few months before, at Madison, in this State, by the advise and co-operation of Presbyterian ministers, in that region, and under the superintendence of the person who now addresses you. It was published at first once in two weeks, afterwards, every week, and its publication was continued between one and two years. At its commencement, no religious paper was published at Cincinnati, but one was commenced shortly afterwards by Rev. Joshua L. Wilson, D. D. pastor of the First Presbyterian church of Cincinnati, under the name of the "Pandect," which soon passed into other hands and received the name of the "Cincinnati Christian Journal." With this periodical, the "Indiana Religious Intelligencer," before the close of its second year, was united. Of the "Christian Journal," the "Christian Herald," of the present time is but a continuation. The humble periodical whose history has now been given, says, in reference to the third meeting of the Synod of Indiana: "The meeting was very harmonious and unusually interesting. Nineteen ministers were present. A more than ordinary degree of attention to religion prevailed in the congregation at Vincennes, during the meeting. The preaching of the Gospel was listened to with deep interest by many, and large additions were made to the church at that time." Thus far the published statement.

One fact connected with this religious interest is called to mind. It had been previously arranged, by appointment of the Synod, to have a sermon on temperance preached at that meeting. The time had been fixed for preaching that sermon. The hour appointed had nearly arrived, when the young brother, who then had charge of the church at Vincennes, came into the Synod and stated, that he was

happy to have it in his power to say, that an unusual degree of religious interest prevailed in the congregation, at that time—that there were many anxious inquirers; and that, in view of this fact, he felt constrained to request that the member who had been designated to address them, on the subject of temperance, that evening, might be permitted to select some other theme more appropriate to the state of feeling then existing among the people, and better suited to deepen the favorable impressions that had already been made. A general and decided feeling against the change proposed was at once expressed, and the brother was kindly assured that he had no cause to fear that the proper presentation of so important a subject as temperance, would have the least effect to mar the good work so happily commenced among the people of his charge.

It devolved upon myself to preach that sermon. The text selected were the words of the prophet Habakkuk: "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also." The aim of the discourse was to hold up in its true light, and urge upon the attention of all with an earnestness which the words of the prophet are suited to produce, the character of the crime here denounced, and the terrible effect upon individuals and the community at large, resulting from its perpetration. The number present, on that occasion, and the attention given to the discourse, showed that the subject was one that commended itself to the reason and conscience of all, and took deep hold of the public mind; and no evidence appeared that the presentation of it had the slightest effect to lessen, in the minds of any, the interest that had previously been awakened in their own personal salvation. On the contrary, that interest continued and increased to such a degree that during that Synodical meeting, no less than sixty-three persons were added, on a profession of their faith, to the church in which the sessions of the Synod were held.

From the statement just made, it will be seen that, at that early period in our history, times of refreshing were enjoyed in some of our churches. Of some of them it is recorded, that as early as the year 1825, thirty or forty members were added to their communion, at one time, as the results of those visitations of divine grace. But the year 1828, to which our narrative, at this point, especially refers, was beyond any former one, a year of the right hand of the Most High. In the "Religious Intelligencer," the periodical already named, is found the narrative on the state of religion, adopted by the Synod, that year. A more interesting narrative it has seldom been

the privilege of a Synod to publish. The body was then composed of four Presbyteries, consisting in all of thirty-four ministers and licentiates, and had under its care eighty churches. The narrative states that God had, during the preceding year, in a remarkable manner, blessed the preaching of his word. Some fifteen churches are named in which interesting revivals of religion had occurred, and large additions to the number of communicants, had been made. The whole number of additions by profession, reported that year, amounted to 546,—the additions by certificate were 151—making in all 697.

The fourth meeting of the Synod was held, in October 1829, at Shoal Creek Meeting House, in Bond county, Ill., about forty-five miles east of St. Louis. Twenty-two ministers were present. The members had it not in their power to report as numerous or powerful revivals of religion as those of the previous year; yet the meeting was highly interesting, and was marked by the presence of the Divine Spirit. At that meeting, Hanover Academy, which afterwards became Hanover College and Theological Seminary, and which owed its existence mainly to the zeal and persevering efforts of Rev. Dr. Crowe, was taken under the care of the Synod, and Rev. John Matthews, D. D., of Shepardstown, Virginia, was unanimously elected Professor of Theology, in that Institution.

In that meeting of the Synod, also the subject of slavery received some share of attention. The memorial to the General Assembly already mentioned as having been adopted two years previously, and which was intended to be forwarded to the Assembly, in 1828, was not forwarded till the year following. Being myself a delegate in 1829, the memorial was committed to my care, and at an early stage of the meeting of the Assembly, was presented to the Committee of Bills and Overtures, of which Dr. Leland, of Charleston, S. C., was Chairman, with the expectation, on my part, that it would, in due time, be reported on by that committee. Day after day passed, however, and matters of various kinds, entrusted to that committee, were brought, in due form, to the notice of the Assembly, but not a word was said respecting our memorial. At length as the sessions of the Assembly were drawing to a close, and the Chairman of the committee was making his final report, having disposed of all other subjects on which the committee had been called to act, he simply remarked, before taking his seat, that there was still another paper that had been committed to them, which on account of the source from which it came—being a memorial from a Synod—was

entitled to regard; yet the committee deemed it *inexpedient* to present it for the consideration of the Assembly. He added that if any members from that synod felt aggrieved by this decision of the committee, it was their privilege at once to state their grievances, with the view of obtaining redress from the Assembly. Nothing was said however, and that was the end of the memorial, so far as the Assembly was concerned. But at the meeting of the Synod in the fall following—the meeting of which we are now speaking—the subject was referred to, and I was requested to report the facts in the case. When I had done this, brother Crowe expressed his great regret that, in witnessing the unworthy treatment to which our memorial had been subjected, when an opportunity was afforded me of remonstrating against it, I had permitted a matter of so much importance to pass in utter silence. A young brother from St. Louis, Rev. William S. Potts, immediately came to my defense, and highly commended the *prudence* which, in his view, dictated my course in refraining from remarks which would necessarily have had the effect to produce strife and alienation among brethren. The intended commendation I could not, for a moment, accept, but felt constrained to state frankly and earnestly that it was not from the motives attributed to me that I had failed to speak; but simply from the belief that at that late hour, when the meeting of the Assembly was about to close, nothing I could say, would have any effect to change the result. Could any earnestness of remonstrance on my part have secured, from the Assembly, to that momentous subject the consideration its importance demanded, instead of remaining silent, on that occasion, I would have felt that I ought to lift up my voice like a trumpet, regardless of Dr. Leland and all others in that body, who even then had adopted the wicked policy of enjoining entire silence in reference to the gigantic sin of slavery. Could the General Assembly have been prevailed upon at that time to adopt the course recommended in that memorial,—could they have been induced to adhere to their former testimony—had they shown a determination to act in accordance with their former resolutions, and “to use their honest, earnest and unwearied endeavors, to correct the errors of former times, and as speedily as possible efface this blot on our holy religion, and obtain the complete abolition of slavery throughout christendom, and if possible throughout the world;”—had they done this, and persevered in this course, with all the influence which such a body as the General Assembly could have wielded, it is not too much to say, that the history of the Presbyterian church in the United States, from that time

onward, would have been entirely different from what it now is. And there is little less reason to doubt that the history of our nation would have been different also. The tendency of things, at the South in respect to this subject, from the period now referred to, was rapidly downward, until at length the monstrous heresy that the Bible sanctions American slavery became the prevalent belief of all denominations of professed christians, in that section of the Union, and eventually secession and rebellion, in the State, have followed in the train of this general and fatal apostacy in the church.

At the same meeting of the Synod, of which I am still speaking, the Presbytery of Crawfordsville was formed, consisting at its formation, of eight ministers. In this connection an item of interest comes to mind, showing the important part which Presbyteries are called to act in guiding the course of individuals and affecting the religious interests of communities. In the records of Crawfordsville Presbytery, it is stated, that at its second meeting, held in the fall of 1830, Rev. Martin M. Post appeared in the Presbytery and informed the brethren, that he had been preaching for some months at Logansport, then within the bounds of this Presbytery, and gave an account of his labors and prospects there, and asked advice as to the continuance of those labors; and that the Presbytery advised him to continue them, and to organize a church as soon as he should deem it expedient. That advice was followed, and that important point continues the field of that brother's labors to the present time; and five years ago we were permitted to read the interesting statements, made by himself, in reference to those labors and their results, and published in a sermon commemorative of a ministry embracing a period of thirty years, in that place.

The Synod held its fifth meeting at Madison, Ind., and was attended by a much larger number of members than in any former year. Further details of its successive meetings however must be omitted. I would simply state that at the meeting just mentioned, in 1830, Crawfordsville Presbytery was divided, and Indianapolis Presbytery formed from its bounds. Before the time for its next meeting, the bounds of the Synod were greatly reduced, by an act of the General Assembly, in the Spring of 1831, detaching from it all that portion of territory which embraced the States of Illinois and Missouri, and forming the same into a new Synod, styled the Synod of Illinois.

Progress was made from year to year, a good degree of prosperity was enjoyed, the number of churches continued to increase, and laborers from various sources to occupy the opening fields continued,

though in much smaller numbers than were needed, to come in. But this progress was ere long retarded, and this prosperity was seriously interrupted, by difficulties and dissensions which arose within our own communion. These difficulties and dissensions led to the divisive measures adopted in the General Assembly of 1837 and resulted the year following, in the disruption of the Presbyterian church throughout the United States.

Upon this period in our history it is not my purpose to dwell, to any considerable length. To do this would be neither pleasant nor profitable. The recollections awakened—so different from those that preceded that period—the days of peace and harmony and mutual confidence;—the suspicions and alienations that were produced—the strifes and contentions—the criminations and recriminations—our effort should be to forget all these, rather than to call them to mind. It is enough to say that this division, so unhappy in many of the circumstances that attended it, and in the results that followed, was *without sufficient cause*. Doctrines opposed to the confession of faith, and practices at variance with our form of government, were *charged* against some portions of our church, and *alleged* as the grounds for those measures that occasioned the division. And many doubtless have supposed that differences really existed, in these respects, to an extent that rendered a division necessary. That there were shades of difference in doctrinal belief, no one is disposed to question, and that errors and irregularities prevailed, to some extent, that required correction, may also have been true; but nothing of this kind can be shown to have existed, to such extent, or of so aggravated a character, as to furnish just cause for the disruption that took place.

To all acquainted with the controversies of that time, it is well known, that the contest that arrayed against each other different parties in the church, in its commencement, related not so much to *different systems of doctrine*, as to *different modes of conducting domestic missions*. The question was, whether, for the supply of our vacant churches, and for the cultivation of the wide spread field we were called to occupy, we should rely entirely on Boards under the exclusive control of our General Assembly, or whether, by co-operating with our Congregational brethren in New England, who hold substantially the same system of doctrinal belief with ourselves, we should obtain, through the agency of the American Home Missionary Society, the aid, from that source, both in men and means, which our circumstances seemed imperatively to demand. Those who did

not actually witness the warmth and bitterness which this contest produced, can hardly be made believe that it could possibly have become the means of occasioning the division that followed. But by combining its influence with the other cause already mentioned, and by giving plausibility to charges of unsoundness in the faith, which began now to be more freely circulated, it exerted no small power.

But the division we deplore, we have reason to believe, would not have been effected by both these causes united, had it not been for the fatal efficacy of another cause still. That cause was slavery. It is readily admitted that many who participated in the divisive measures that were adopted, or gave their sanction to them afterwards, were entirely free from any influence from this source; but charity does not require us to believe this of all. It is well known that some who acted the most conspicuous part, and exerted the greatest influence in regard to this whole matter, were distinguished for their hostility to anti-slavery sentiments. To this is to be attributed, in a great measure, their opposition to New England and New England ministers, and their opposition to the American Home Missionary Society, as the organ for introducing such ministers into the Presbyterian church. In those portions of the church that were disowned by the acts of 1837, it was known that anti-slavery sentiments were especially prevalent, and though their prevalence is not *assigned* as a reason for those acts, yet we are warranted in the belief that this consideration exerted no small influence. That this belief is warranted, is shown to be the fact by declarations publicly made, and coming from a high source, after the separation had been effected. The fact that by the separation the church had *got rid of a vast amount of abolitionism*, was actually assigned as a reason why the measure should be acquiesced in. The motive disclosed in this declaration—a desire to get *rid of abolitionism*—though not openly avowed in the adoption of those acts that caused the separation, had much to do, as we have reason to believe, in view of all the circumstances of the case, in prompting those acts and carrying them through.

But whatever causes may have produced the division, those causes, by the acknowledgment of all, or nearly all, exist no longer. Differences in doctrinal belief, once *supposed* to exist, have vanished. Suspicions have died away. Modes of conducting Home Missions have now become the same in both branches of the church. Co-operation with the American Home Missionary Society on the part of the New School, as well as on the part of the Old School, has practically ceased. As for slavery, it is among *the things that were*. Whatever

else the war now raging may fail to accomplish, it has already, by the confession of all, rendered certain the destruction of this terrible system. Already has it been our privilege to unite our voices with those of the friends of freedom throughout the land, in devout thanksgivings to Almighty God, for an act of Congress, recently adopted, so amending the Constitution as entirely and forever to prohibit slavery in the United States. What has hitherto been so fruitful a source of mischief, both in church and State, has now lost its power for evil for all time to come. When such wonderful changes have occurred, when public sentiment is exhibited to such an extent against slavery, we might well expect to find, what is now witnessed, the two branches of the Presbyterian Church manifesting entire harmony of views in reference to this important subject.

The causes of division having thus all passed away, it is natural that an earnest desire for reunion should extensively prevail in both portions of the church. No good reason can be given why a consummation so devoutly to be wished should not soon be realized. Thirteen of the forty years of my ministry, in Indiana, it was my privilege to spend while the church was all one; and the pleasing reminiscences connected especially with the early part of that period, lead me to pray fervently that I may yet live to see the church one again. But whether that shall be permitted me or not, most devoutly do I thank God for the indications now furnished, that such reunion is not far distant. They should be hailed as an omen for good. Brighter days, more signal prosperity, we may confidently hope, await us as a church.

The measure of prosperity that has actually been vouchsafed to the Presbyterian Church in this State, in both its branches, notwithstanding their unseemly dissensions, it becomes us this day to record with gratitude. Forty years ago there was one Presbytery, fifteen ministers, about fifty churches, and seventeen hundred communicants in the whole State of Indiana. At the present time there are, in both branches of the church, four Synods, eighteen Presbyteries, 230 ministers and licentiates, 317 churches, and 17,416 communicants.

But it is not from these statistics, merely, that we learn what Presbyterianism has accomplished in Indiana during this period. We must consider the part the denomination has acted in reference to all matters involving the highest interests of the community at large. The influence it has exerted in promoting the knowledge of the Bible, and the institutions of religion in general—in promoting temperance,

and morality, and good order—the encouragement it has given to education—the extent to which it has contributed to the general intelligence of the people—the spirit of loyalty and patriotism it has helped to nurture and call forth—the share it has borne in giving to our people the character they have developed, and the position they occupy, in these times that try men's souls. All these things must be taken into consideration in estimating what Presbyterianism has accomplished, in the past period of its history, in this State.

There will not be time to dwell on all the particulars now specified. With regard to most of them it must suffice simply to have referred to them. One of the items embraced in the enumeration just given, however, is of such importance, and is so intimately connected with the history of Presbyterianism in Indiana and elsewhere, that justice to the subject requires a more extended notice. I refer to what our denomination has done in the cause of education.

Our people have uniformly shown a readiness to aid the cause of education in all its forms, and to unite their efforts with those of other denominations in every laudable enterprise for the promotion of this object, and their influence in this respect has been widely felt. But without dwelling upon this, all that will be attempted at present is simply, by a few brief statements, to show what Presbyterians have accomplished in the cause of education in Indiana during the last forty years, by means of two institutions especially, which owe their origin and their prosperity entirely to their efforts. I refer to the colleges established at Hanover and Crawfordsville.

The following account of the origin and early history of Hanover College is given by Dr. Crowe, in an appeal to the churches of the Synods of Indiana, made in 1858:

“In 1824, when the population, (of Indiana,) had swelled to upwards of 200,000, and the churches had increased to nearly fifty, there were only seven ministers of our denomination in Salem Presbytery, which embraced at that time almost the entire State of Indiana, and a large part of the State of Illinois. The fewness of the laborers, and the immensity of the harvest, together with the loud and importunate Macedonian cry which came from every part of the land, urged upon the Presbytery the question: What can be done to increase the number of laborers? Again and again had the General Assembly been applied to for aid; and that venerable body had occasionally sent out young men as missionaries. Very few of them, however, seemed disposed to encounter the toils and privations of a settlement in the wilderness; and of those who consented to remain,

four, within two or three years, fell victims to the acclimating fever. Discouraged and cast down by these facts, the Presbytery had still to meet the question: What can be done for the multitudes who are ready to perish with their eyes directed to us for aid? We had long been praying the Lord of the harvest to send more laborers, but now felt convinced that we were called upon to *act*; and the only plan which seemed to promise, with God's blessing, a competent supply of laborers for the extended and constantly extending harvest, was to raise them on the ground."

"The Presbytery, at their fall session, 1825, having reached this conclusion, appointed a committee to devise a plan for a Presbyterial Academy, and to fix on a place for its location. A variety of considerations led to the selection of Hanover as the place, and the manual labor system as the plan. The report of the committee was, at a subsequent meeting of the Presbytery, adopted, and a committee appointed to employ a teacher. The committee having failed to secure a competent teacher, the Presbytery urged the pastor of Hanover Church to organize the school and take charge of it until a teacher could be procured. This he consented to do, and on the 1st of January, 1827, opened a grammar school on his own premises, consisting of six boys, not one of whom was pious, though all sons of the church. And this little grammar school, solemnly dedicated to Almighty God as a nursery for the ministry, was the nucleus of both Hanover College and Indiana Theological Seminary."

"In the following autumn Hanover Church was favored with a precious season of revival. Forty-six were, on examination, admitted to its communion, and among them eight of the fourteen students then in the Academy. This display of Divine mercy excited such interest in the surrounding churches, that the number of students in the Academy was considerably increased." An act of incorporation was obtained from the Legislature, December 30th, 1828.

In accordance with what had been the design of the projectors of this institution from the first, it was, in the fall of 1829, at their request, taken under the care of the Synod of Indiana, and adopted as a Synodical school. At the same time a theological department was established, and Rev. Dr. Matthews, as has already been stated, was unanimously elected Professor of Theology. Dr. Matthews accepted the appointment, and in the spring of 1830 moved his family to Hanover, became at once identified with the institution, and with his eminent qualifications, devoted all his time and energies to the promotion of the objects for which it had been founded. In 1833

an amendment to the charter was obtained, changing the name from "Hanover Academy" to "Hanover College." In the meantime, funds had been secured, buildings had been erected, Rev. Dr. Blythe, of Lexington, Kentucky, had been appointed President of the College, and so remarkable was the success of the institution, that the catalogue of 1835 records the names of 230 students, some ten or twelve of whom were in the theological department.

Notwithstanding this prosperity, reverses to some extent were subsequently experienced. This institution was not exempt from the vicissitudes and trials common to such enterprises; but under them all it has been sustained, and gives assurance of permanent and increasing usefulness. Of the measure of its usefulness we may judge from facts connected with its history. In the appeal in its behalf, from which I have already quoted, Dr. Crowe, in answer to the question: "Has it accomplished, or is it accomplishing, the object for which it was organized, viz: To prepare laborers for the great harvest field of the west?" says: "A glance at its statistics is all that is necessary in answer to this question. Its collegiate existence commenced in 1833, twenty-five years ago. During that time, out of 223 graduates, 126 are Presbyterian ministers and students of theology, more than one-half; while 36 are teachers, ten of whom have been professors in colleges, and many of the rest principals of prominent seminaries. One hundred and thirty others of its students have entered the ministry without graduating, making 256 of its alumni and students who are or have been laborers in different parts of the Lord's vineyard—some in foreign lands, but principally in the great west—distributed through seventeen States and two territories." This statement, it will be recollected, was made in 1858, seven years ago.

At the present time, I am informed by one fully acquainted with the facts, that of 124 ministers belonging to the Old School branch of the Presbyterian Church in this State, 41 were formerly students of Hanover College.

In reference to Wabash College, at Crawfordsville, the following facts, gathered from published statements made by those connected with it from the commencement of its existence, or otherwise fully acquainted with its history, are presented.

This College owes its origin to the counsels and efforts of *five Home Missionaries*, who early selected the upper Wabash Valley as their field of labor. One of the earliest to agitate this subject was Rev. James Thomson, who settled in Crawfordsville, November, 1827, and others

connected with Crawfordsville Presbytery, then embracing most of the country of the upper Wabash, who often spoke to each other of the importance of a timely effort to plant an institution of learning, under good religious influence, and after the model of those planted by the fathers in the older portions of the country. It was not, however, till the autumn of 1832 that any definite measures were taken to carry the design into effect. The first meeting on this subject was held at the house of Rev. James Thomson, November 21st, 1832. Present at this meeting were Rev. Messrs. James Thomson, James A. Carnahan, John S. Thomson, Edmund O. Hovey, and John M. Ellis, together with Messrs. John Gilliland, Hezekiah Robinson and John McConnel.

The deliberations of this meeting resulted in the unanimous resolution that efforts should be made without delay to establish, at Crawfordsville, an institution of learning in connection with manual labor. At that time there was no literary institution, either located or projected, in this State north of Bloomington. Some of the considerations that showed the importance of the measure determined upon at that meeting, are stated in the following extract from a letter written afterwards by one of the persons who shared in its deliberations: "Being at that time an agent of the American Education Society, I became acquainted with the painful destitution of educated ministers in Indiana, and I learned from the brethren that they had been urging the moral destitutions of the State on the attention of eastern churches and Theological Seminaries, imploring their aid in sending more laborers into the great field whitening for the harvest. And that for these four years of entreaty, only two additional ministers could be obtained. This was a most depressing demonstration, that the east could not be relied on to furnish pastors for the teeming multitudes of this great State. At the same time it was found that there were some twelve or fifteen pious young men, of the best promise, in the churches of the Wabash country, who would study for the ministry could they but have the facilities of education. This seemed, in those circumstances, the clearest providential indication to found a College for the education of such young men."

A committee, to act temporarily as Trustees of the institution, was appointed at this meeting. A liberal subscription was obtained from the citizens of Crawfordsville, a tract of fifteen acres of land was donated by Hon. Williamson Dunn, upon which the Trustees, having selected a site for the building in the forest, in the midst of nature's unbroken loneliness, consecrated this enterprise for the furtherance of

virtue and knowledge among mankind, to God, and solemnly invoked upon it the Divine blessing.

Measures were shortly afterwards adopted for the erection of a suitable building for the Preparatory Department of the Institution. The Trustees appointed Mr. Caleb Mills, then a theological student at Andover, Mass., as the Principal of the Preparatory Department and Teacher's Seminary, under whose instruction the Institution, in this form, went into operation December 3d, 1833, with *twelve* students, nine of whom were professed christians.

In January, 1834, application was made to the State Legislature for a charter, which was granted, under the name of "Wabash Manual Labor College and Teachers' Seminary." One feature of this charter—that requiring the Trustees to provide manual labor for the students—has, in a subsequent modification of it, been laid aside; the other is retained, and deemed of prime importance.

The enterprise thus commenced was prosecuted with unremitting zeal. By proper efforts at the West and at the East, funds were obtained; as the number of students increased additional teachers were appointed; regular College classes were formed; a President for the Institution—Rev. Elihu W. Baldwin, of New York—a man peculiarly fitted for the work to which he was called, was secured; the erection of a large college edifice, was entered upon, and, in the fall of 1838, was completed; a library was collected, and a philosophical apparatus commenced. Everything promised prosperity; but reverses and trials were at hand.

This edifice, just completed, was destroyed by fire, and library and apparatus were consumed with it, causing a loss of not less than 15,000 dollars. This loss occurring at a period of great commercial embarrassment, involved the necessity of procuring a loan of 8,000 dollars, in addition to all the funds that could be obtained by voluntary contribution. The debt thus incurred was a crushing incubus on the enterprise for eight years. In the meantime, a loss still more deeply felt was occasioned by the death of the beloved President of the College, which occurred October 15th, 1840.

But amid these discouragements, the friends of Wabash College yielded not to despondency. A successor to Dr. Baldwin, in every respect worthy of the position which had been made vacant by his death, was found in Rev. Charles White, D. D., who entered on the duties of President in the fall of 1841, and whose useful and efficient labors for the advancement of the institution, were continued for a period of twenty years. The college was also relieved, at length,

from the pressure of its pecuniary embarrassments. Through the liberality of individuals, means were furnished in 1846, for the liquidation of the debt that bore so heavily upon it. Important aid has been received also from the "society for the promotion of Collegiate and Theological education at the West." Liberal donations for founding professorships have recently been made.

The following statement, exhibiting the present resources of the College, furnished by Rev. Dr. Tuttle, the able and acceptable successor of Dr. White, as President of the institution, is found in the last Annual Report of the Society just named:

Three good buildings valued at	\$33,000
Appartus and Libraries... ..	12,000
Cabinet.....	5,000
Productive permanent fund.....	40,000
Eight thousand acres wild land.....	40,000
Notes and subscriptions.....	10,000
	\$140,000
Amount of debts wholly to Professors.....	6,700
Total.....	\$133,300

This estimate does not include the College campus of twenty-five acres, and some ten acres of valuable land adjoining it.

A marked feature in this college has been the frequent revivals of religion that have been granted. In 1851, the President remarked that "no class has ever graduated here without having enjoyed from one to four revivals of religion, and four-fifths of all its Alumni, have gone forth from their Alma Mater the enrolled servants of the living God." Since that time repeated visitations of Divine grace have been vouchsafed.

In speaking of the results already secured by this college, Professor Hovey, in a historical sketch published in 1857, says: "Of the one hundred and eleven graduates, eighty were hopefully pious, thirty-three of whom were converted while connected with College. Forty-two are ministers of the Gospel. More than one hundred have been teachers in Common and Select schools or Academies, and four are Professors in Colleges of our own State. Many occupy important stations of influence in the learned professions, and the several departments of civil and commercial enterprise, in this State, in other States of the Union, in the British Provinces, in South America, in India and in Turkey."

Since the time this statement was made, the number of graduates that have entered the ministry has increased to sixty-two, while fifteen or twenty others who have pursued their studies for a longer or shorter time at the College, have also become preachers.

The results brought to view by the statements now made respecting these two institutions are of the highest interest, and must by all means be taken into account in estimating the good which Presbyterianism has accomplished in our State during the forty years just past. It is with pleasure that I call to mind the many opportunities I have enjoyed, by my counsels, of contributing my feeble aid and encouragement to both these Institutions, having been a member of the Board of Trustees of Hanover College during the first ten years of its existence; and now sustaining, as I have done for more than twenty years past, the same relation to Wabash College. And in view of these and all the results mentioned in this discourse, I again thank God that I have been permitted to exercise my ministry, during the last forty years, in the Presbyterian church of Indiana.

It is but an humble part I have borne, and too many interesting facts relating to the church at large have claimed our attention to allow any but the briefest notice of what I have myself been permitted, through God's blessing, to accomplish. I have great cause for thankfulness for the uniform health and strength that have been vouchsafed. Few indeed have been the Sabbaths, throughout this whole period, on which I have been prevented from preaching by bodily indisposition. And with the exception of four years, in which my duties in connection with Crawfordsville Female Seminary, required my whole attention—a period which I shall ever call to mind with the greatest satisfaction, and which I regard as having been most usefully employed—with the exception of those four years, I have seldom failed to preach on the Sabbath from any cause. My object in coming to this State, if I did not mistake the motives by which I was actuated, was *to preach the Gospel*, or in some other way as *effectually* promote the interests of Christ's kingdom, and to this purpose I have aimed faithfully to adhere. Disappointments and discouragements have at times been experienced, yet the obligation has been uniformly felt still to preach the Gospel, in such circumstances and with such prospects of worldly support, as the Master whom I serve might see fit to appoint. It is a blessed work, and it is a distinguished privilege to labor in it, on any terms, and any marks of Divine favor vouchsafed, in the prosecution of this work, call for special acknowledgement.

The review of different portions of my past ministry, which in the preparation of this discourse, I have been led to make, have brought afresh to my mind facts not altogether uninteresting or inappropriate to the present occasion. When I took charge of the Presbyterian church in Madison, in 1825, which then embraced all that bore the Presbyterian name, in the place, it numbered sixty members. During the eight years that I remained its pastor, 153 members were added by certificate and on examination. The second Presbyterian church of Madison, when formed in 1833, consisted of sixty-three members, and 139 were added by certificate and on examination, during the seven years that I had charge of it—making in all 292 members received during my ministry in that place. During the ten years of my connection with Centre church at Crawfordsville, 178 members were received; 78 by certificate and 100 on examination. To these are to be added the members received into other churches, of which at different times, I have had charge, which will bring the whole number up to about six hundred.

I am conscious however, that had my ministry been marked by the zeal and devotedness which the work deserved, far greater and more glorious results would have been witnessed. The wonder is that I have been permitted to labor so long. This wonder is greatly enhanced by many interesting and painful reminiscences which this review awakens. Standing here to-day, and calling to mind the associates of former years, I cannot help exclaiming: "The fathers where are they? and the prophets do they live forever?" Scott and Martin, and Matthews, and Dickey, and Crowe, and very many others much younger than they, have passed away. Of the eight ministers that were present at the first meeting of the Synod of Indiana, in 1826, I am the only one now living; and of the fifteen that constituted the whole number of Presbyterian ministers in the State, in 1825, all are in their graves but myself. Other facts are recalled suited to impress my mind more deeply still.

My fellow student and class-mate at the Theological Seminary, who was also my fellow-missionary and travelling companion to this State, Mr. John Young—a man of ardent piety and earnest zeal—after laboring about eight months, a portion of which time he spent in Madison, with much acceptance and unusual success, having completed the term for which his mission was received, and being about to return to his home in New York, was suddenly stricken down by sickness, and his body now slumbers in the cemetery at Vincennes. The church of which I first took charge at Madison, had, five years

previously, been committed to the care of Rev. Thos. C. Searle, at one time Professor of Divinity in Dartmouth University. Of Mr. Searle, a brother in the ministry who knew him well, says, that "he was a man of superior talents and polished manners, and of most affectionate disposition. And, what was of more importance in the infant church of Indiana, he was a very zealous, popular and successful minister of the New Testament." This servant of Christ, so eminently qualified for his work, occupying a field where his labors were so much needed, and where they promised such important results, after two short years, was summoned away, in the midst of his usefulness. This same church, after remaining vacant between two and three years, was visited by Mr. Joseph Trimble, a man whose talents, piety and zeal qualified him for extensive usefulness. After a brief probation, he was invited by a unanimous vote of the church to become their pastor. The call was accepted. The day for his ordination and installation was appointed, and the Presbytery was invited to meet for the purpose. The brethren met in compliance with the summons, but when convened, instead of being permitted to perform the pleasing task anticipated, they were gathered around the dying bed of their beloved brother, and, on the day following, united with the deeply afflicted church, in depositing beside the grave of their former pastor, the lifeless remains of him whom they had expected to see, on that very day, inducted into the same sacred office. When so many have fallen, I wonder that I survive. When the position to which I was invited had been vacated so suddenly, and in such quick succession, by the death of the beloved brethren who had previously been called to it, I wonder that I was permitted to occupy it so long, and that I stand here to-day, after a lapse of forty years, in the enjoyment of vigorous health, to recount these interesting events.

In the review now made, it is but a narrow field to which our attention has been directed; and yet how great the changes, even in this field! Had we embraced the church at large—the whole world; what wonderful changes would have been brought to view! *What will the next forty years produce?* When some of the young men who now hear me shall give a history of a ministry of forty years yet to be entered upon, what will it be in their power to state? What events will they be able to recount in our own country? With this wicked rebellion crushed—with our government sustained and established on a firm foundation—with our national union fully restored—with slavery extinct and a whole race emancipated—with our denom-

ination re-united and cheerfully co-operating in extending the blessings of the Gospel to all parts of our land and to all classes of its inhabitants—what may not be hoped for during the next forty years? The time is near at hand to which important prophecies foretelling the triumph of christianity are supposed to point. What changes in the world at large may be looked for? Obstacles to the universal reign of righteousness on earth are rapidly giving way. Everywhere, at home and abroad, in Protestant, Papal, Mohammedan and Pagan lands, to an extent never known before, is the way of the Lord prepared. It will be glorious indeed to labor in the cause of evangelization, during the next forty years. Let every young man who loves the Saviour and the souls of men; who wishes most effectually to serve his country and benefit his race, and can secure the necessary qualifications, consecrate himself to the work of the Gospel ministry.